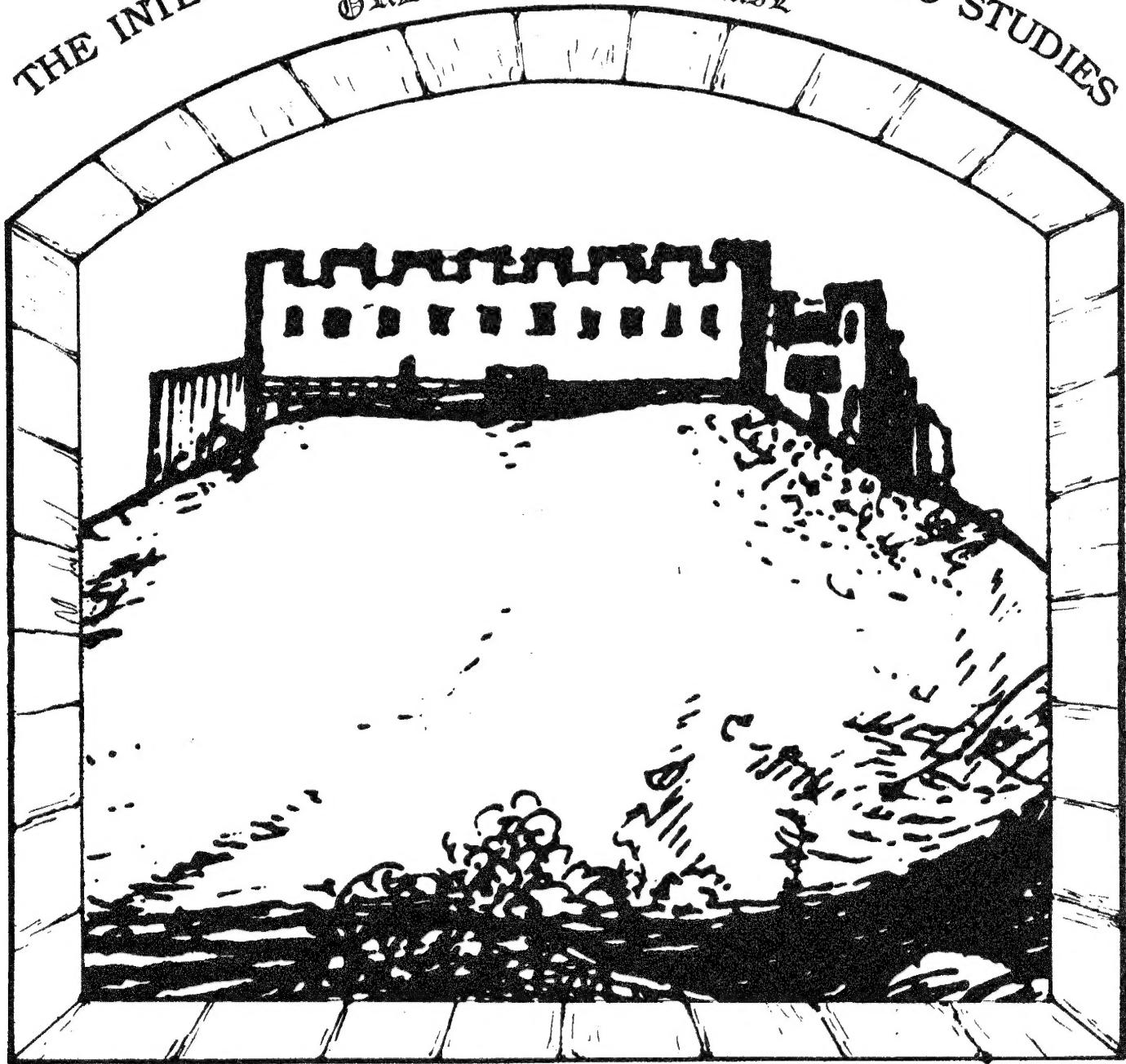


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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

FRATERNITAS ROSÆ CRUCIS

Rome London
& New York



SPIRITUALITY

The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils:
The motions of his spirit are dull as night,
And his affections dark as Erebus.
LET NO SUCH MAN BE TRUSTED.

Shakespeare, Merchant of Venice, Act v, sc. 1.



THE subject texts of several of our recent Instructions have been taken from the writings of William Shakespeare, the great Rosicrucian and Master of human nature, and we offer no apology for so doing for it has been with special intent and purpose.

Scriptural texts are more or less familiar to all, even to those who may know little about the Bible as such, itself. To select a biblical text for this particular subject would be to defeat our own purpose, for what we want to arrive at above all is, not the theological definition of "spirituality" nor the orthodox concept of it, but a practical, acceptable, sensible understanding of the term, based upon a consensus of the carefully worked out interpretations of those who are recognized authorities on matters pertaining to the human heart and mind.

Possibly no one word in the English language of equal importance is so often misused by clergymen, philosophers, psychologists, scientists and laymen alike. Above all, it is most often misused by those who are self-appointed leaders and teachers of the manifold groups of "New" or "Liberal" Thought cults and societies.

As a result of this careless usage, the term "spirituality" has come to be almost synonymous with whimsical, nonsensical sentimentalism, vivid imagination, abnormal concepts of the ideals of love, human brotherhood, Divine paternalism, and even our ideas of patriotism and love of country.

To be "spiritual" as the world interprets the word today, means more often than otherwise, to be a mollycoddle. To be truly spiritual does not necessarily mean woozy hair and burlap smocks festooned with frenzied designs of Aztec atrocities for "avanst women" nor unkempt locks, flossy neckwear and velvet jackets for men. It is not acquired by reading erotic verse, attending lectures on "soul culture" by those who have not the faintest idea of what the soul really is, nor is it acquired by assimilating theories of government by the individual, compiled by those learned and avanst individuals who have not the slightest ability to govern themselves.

Spirituality is the manifest possession of a definite personal power that comes, not from any outward source, theory or cultus, but from the Source of ALL power, the God within. Spirituality comes not from academic instruction of any sort but from the FIRE enkindled by the afflatus consequent on true awakening to the Divine nature of the Ego, its Divine Sonship and the consciousness of being in rapport with its Divine Parent.

Spirituality is not consequent upon education, erudition or scholastic attainments, nor upon the possession of Degrees in Divinity which few Doctors thereof understand. True spirituality enabled the profets of the Hebrew dispensation to stand as mighty men before powerful pharaohs and kings; spirituality enabled twelve unlettered men of the new dispensation to joyfully sacrifice their lives in the defense of what they KNEW to be truth; and spirituality enabled hundreds of Christian martyrs to suffer death in the Roman arena and elsewhere in the cause of their profest principles.

Today, however, in spite of some notable exceptions whose examples stand out in sharp contrast to the general background of Humanity in the mass, it is seldom that we find those whose spiritual power manifests in anything like the same degree as that already cited. Then, spiritual power enabled men to stand before kings and princes. Now, there is insufficient to enable us to stand before politicians. The nature and character of men and women which, in times of crisis, takes a back seat or a secondary place in deference to policy, diplomacy, or what is ambiguously called a conservative "view of the circumstances," can hardly be called "spiritual."

Then again, what often passes current for spirituality, is really none other than the manifestation of a morbid imagination or attitude toward life as a whole and some particular phase thereof as a focus of attention.

Let us recur to the text; "The man that hath no MUSIC in himself, nor is not moved with concord of sweet sounds . . . The MOTIONS of his spirit are dull as night."

Shakespeare's writings have been oft times favorably and seriously compared to those of the Bible. In this case we must apply the same rule as an exegesis of the wisdom of this later Master, as we do to Him of whom it is recorded that "without a parable, spake He not unto them."

Exoterically, or, taken as they stand, the lines quoted from the Bard of Avon would mean little more than a mere matter of sentiment; the gauging of human character by the response of the emotions, and this may often exhibit many contradictions and paradoxes of nature, personality and individuality, not the least of which is the truth that even among the most hardened criminals so-called, we find murderers who are especially humane to animals, brutes who soften at the cry of a child.

wife-beaters who rush to the defence of a woman in distress and yet, as the late P. T. Barnum would have put it, "the entire stupendous and glorious aggregation going into raptures and even tears over some old familiar hymn like "Nearer My God to Thee" in the prison chapel. Yet all of them were WHERE they were because, as Shakespeare put it, they were "fit for treasons, stratagems and spoils, their affections were dark as Erebus; they were men not to be trusted."

Shakespeare knew this as well as we do; perhaps far better. Esoterically, there is far more under the surface than appears, in the lines of our text. He had a very definite purpose in emphasizing the importance of MUSIC as a feature in estimating the depth of human character and its conjoined reference to the spirit. As one of the highest initiates of the Rosicrucian Fraternity, he proves his title to the designation by the very fact of his emphasis on the potentiality of Music, for it is well known to be a fundamental Rosicrucian principle.

Art is usually comprehended under the three generalizations of Painting, Sculpture and Music. The first two derive from the Astral World which is the region wherein Form and Color have the origins that are express in the Physical World. But Music, the highest of all artistic expression originates in the Thought World, the home of Tone. Music, NOT JAZZ, comes to us from the Second Heaven or Concrete Thought division of the Thought World and the best musician is he who can not only become in rapport with the vibrations of this region or plane, but who can also most truly approximate true abstraction and become in rapport with the vibrations of the Abstract Thought division of the Thought World. These become the foremost of their Art, Masters, whose works live imperishably after them.

Now if this ability to sense and appreciate music to SOME extent were denied to humanity as a whole and limited only to the disproportionate few, we should have no cause at court and society would have ample cause to scoff at the teachings of spiritual scientists who have made a careful study of man's subliminal nature. And Humanity would be doomed to a dull, drab, sodden existence, unrelieved by any of the brighter phases of human consciousness. The very fact that even criminals of the types mentioned ARE moved by music, proves the truth of our filosofy. But even so, and in full recognition of the general truth of this statement, there are, unfortunately those who have no music in themselves. And when we find such unfortunate mortals who are not moved with concord of sweet sounds; whose savage breasts no music hath charms to soothe; we may be very sure that such ARE fit for treasons, stratagems and spoils; we may be very sure that their affections are dark as Erebus and they are not to be trusted.

Let us contemplate the brighter side. Music has its origin as stated, in the second and third heavens or Concrete and Abstract Regions of the Thought World. Now these are also the home of the Human Spirit. The World of Life Spirit is the home of the Life Spirit. The World of Divine Spirit is the home of the Divine Spirit in man.

Spirituality therefore, is the combined product of the Divine, Life and Human spiritual potentialities in Man and is that phase of these three lofty and exalted World Regions inherent in Man.

To be truly spiritual therefore, a man or woman must manifest in the individual character the Divine, Life and Human Elements equally comingled. It is a matter of common observation that this is rarely true. In our state of society, one may evidence all the qualities of intense life or vitality, combined with humanitarian interest, but lacking any appreciation of the Divine. In fact several of the world's greatest humanitarians have been utterly without any sense of Divinity, even to the point of denying such a possibility.

Then again, there are those who have a keen sense of the Divine in all things, coupled with strong vitalizing sensibilities, but utterly without sense of human obligations or interest in the welfare of humanity as a whole.

Finally, there are those who are posses of a clear vision of the Divinity of all Nature and a conscientious sense of responsibility to Humanity, who are absolutely unable thru vital weakness of spirit to put into operation the forces which would make either their Divine or Human consciousness of value to the race.

Neither of these three classifications of humanity can be truthfully called "Spiritual" for neither of them posses the equalization of the three potentialities of the Threefold Spirit in a way that is applicable to human needs and scarcely sufficient for their own needs.

This truth applies equally to both men and women, for as Milton expresses a well known Rosicrucian truth in his *Paradise Lost* (*Bk. i, line 423*):

"Spirits, when they please
Can either sex assume, or both."

Sex applies to the Physical Body, not to the Threefold Spirit. It is a notable fact that the male sex has produced the greatest number of undoubted Master Musicians, while the female sex has the most generalized appreciation of the Art and gives the most instant and unrestricted response to it.

While none of the three classifications of humanity mentioned (and these classifications can be multiplied and sub-divided to a great extent like the permutations of the Tetragrammaton), can be called truly "Spiritual", nevertheless, none of them will be found unmoved by concord of sweet sounds or totally without music in themselves. Rather will they be found to be limited in their appreciation of music and inconsistent in the quality of the music that does affect them.

This is seen in the fact that music is an expression of the highest approach to spirituality in man from the aboriginal savage if such still exists, to the most cultured product of our civilization. The savage expresses his concept of the proper manner of recognizing and acknowledging the power of Divinity by his dances and native music, and to him it is as impressive as the masterly compositions rendered in an imposing cathedral with augmented choirs in our centers of culture.

True spirituality will always be found to have its concomitant of musical appreciation, even tho the individual may be totally unable to express himself in an orthodox musical fashion. At least there will ALWAYS and INEVITABLY be noted the possession of "music in the soul," "music within himself" and the response to the concord or harmony of sweet sounds or the assimilation of the subtle vibrations of the spheres of Abstract Thought. The true musician has the opportunity of expressing himself thru improvisation, and it is a noteworthy fact that those who are most truly spiritual, who respond unrestrictedly to this language of the soul and evidence of spiritual power do so to a greater extent to improvisation than to a definite composition, for there is the recognition that they are in the presence of a personal rapprochement with the music of the spheres brot down to our mundane plane.

Spirituality is the manifestation of the equilibrium of the forces of the Threefold Spirit is composed of the Divine, Life and Human Elements.

Each phase of the Threefold Spirit must therefore have its co-ordinate expression in manifestation. These co-ordinates are—

Of the Divine Spirit.....	Personal Responsibility.
Of the Life Spirit.....	Moral Accountability.
Of the Human Spirit.....	Guardianship of Life.

The first manifestation or expression of Spirituality is the sense of obligation in the guardianship of all life. This has been an esoteric doctrine of all religions of antiquity, except among those wherein animal and even human sacrifices were offered. As man progresses in intelligence he gradually begins to understand the tremendous processes which have made organic life in all its multiform phases, possible, and he values life and cherishes it, first on account of its value to him, then on account of his dawning recognition that all comes from God or Deity of some conception and IS therefore, Deifie in its inherent nature. Even human life, cheap as it is held under some circumstances, is vastly dearer today than it was a few centuries ago.

This last statement may sound like an euphemism, but it is woefully true, for in many countries a horse or other animal is slain with greater hesitation than a member of the human family.

The second manifestation of Spirituality is the developing and quickening sense of Moral Accountability. The evolving homo is learning more and more of the truth that he is individually accountable morally for his deeds and misdeeds, than ever before. Time was when the king thought for his subjects, priests thought for their parishioners, local magistrates thought for their fellow townsmen. But today, every man, theoretically at least, stands equal before the law and ignorance of it excuses none.

This fact has developed a higher sense in man than merely being good to evade the law, or as someone has said, using heaven as a fire escape from hell. It has made man stop, look and listen, in his attitude toward his fellow men and gradually it has dawned and is still dawning on the individual man that he IS his brother's keeper and the keeper of the public conscience to the limit of his individual ability.

The third manifestation of the true Spirituality, is the awakening and evolution of the sense of Personal Responsibility. We are responsible personally for WHAT WE ARE PERSONALLY. No man or woman can make us other than what we are willing to be. If we permit them to do so, it is a sign and confession of individual weakness but still we are responsible personally.

We are individually responsible for what the world is while we are in it. We may not be responsible for all that is in the world but we ARE responsible for our individual share of what we have contributed to the world. If we have contributed fraud, trickery, deceit, sensualism, frivolity or dishonesty, we are responsible not only for the immediate measure, but we also assume unconsciously the accumulation of karma that shall be developed by the response of others to our contribution.

If we contribute honesty, constructive enterprise, moral and social development and civic regeneration, then we shall also be responsible for its effects on future generations, and so acute and exacting is this law, that we shall be responsible for the seemingly distressing effects that our intended good may cause to others who may not be in sympathy with our ideals. Nevertheless, our intent will prevent in this case the accumulation of distressing karma, for our forces are allied with those of constructive good.

The sense of Guardianship of Life, teaching us our relation to our younger brothers of the Animal Kingdom and the value and sanctity of ALL life, is the first manifestation of Spirituality.

The sense of Moral Accountability and our equitable relations with our fellow men, is the second manifestation of Spirituality and will be observed to also comprise essentially the first manifestation, or sense of the value and sanctity of life.

Personal Responsibility is the third manifestation of Spirituality, and in its application to our attitude toward the world, it will be observed to comprise the first and second manifestations.

Thus it is, that true Spirituality should combine in perfect equilibration all the potentialities of the Threefold Spirit, Divine, Life and Human. It is only by this complete and perfect equilibration that we can understand the truth that spiritual things can only be spiritually discerned.

"God is a Spirit and they that worship Him must worship Him in Spirit and IN Truth." How many of the millions of nominal adherents of this truth have ever fully understood it? Man is a Threefold Being. He has the Threefold Spirit, Threefold Soul, and Threefold Body. But his Threefold Body is first in visible manifestation on the mundane plane.— His Threefold Soul is the product or pabulum extracted or developt FROM the Threefold Body by the Threefold Spirit. Now obviously, Man cannot worship God in any spiritual sense with his body alone. Nor can he worship God with his Soul, if the soul extracted is too weak, or if poverty of experience has made it difficult for the Threefold Spirit to develop Soul to the requisite strength, nor will he even have sufficient soul-quality if the activity of the Threefold Spirit is too weak to carry out the process of extraction.

Therefore, it is not difficult to see that only by the development to full strength and power of the three manifestations of the Threefold Spirit on the mundane plane, can Man have the ability, power or privilege of really worshipping or KNOWING God in the real spiritual sense. His knowledge will be after all, an academic theory or hypothesis, which may, nevertheless, be perfectly sincere.

The man or woman who has developt the three requisites of Guardianship of Life, Moral Accountability and Personal Responsibility, indicates that he or she has truly attained a definite degree of real Spirituality as distinguisht from sentiment or emotionalism and is therefore capable of spiritually discerning spiritual things and of intelligently and consciously worshipping or knowing God IN Spirit and IN Truth, because in a state of Spiritual Unity and Truthful Unity; Truth meaning simply oneness or unity, immutable and unchangeable; fixity and permanence of Fact.

Spirituality therefore, being the combined attributes of the product of the Thought Worlds, also comprises all the conditions of the World Regions immediately anterior to the Thought Worlds;—the Astral, with its seven sub-divisions of Soul Power, Soul Light and Soul Life, Feeling, Wishes, Impressionability and Passion, and the seven sub-divisions of the Physical World, including the activities and potentialities of the four Ethers. No mortal or finite creature can judge his fellow men from the standpoint of the immortal and Infinite. But we can for our own safety and the assurance that we are receiving correct teaching, apply the acid test of these three positive requisites, to the lives of those who assume to be our teachers, leaders and guides to the attainment and realization of the Spiritual life.

Does a man presume or assume to teach us true Spirituality? How shall we be justified in placing dependence upon his teachings? By this rule;—has he a strong and acute sense of Personal Responsibility; has he a strong and acute sense of Moral Accountability, or is he one of those who take life as it comes along, irresponsible, leaving things to "work themselves out somehow, sometime, someway or other"? Has he a well defined sense of the sanctity and value of all life from the lowest to the highest, knowing it to be the scale of manifested processes of the Divine thinking Itself into tangible, physical expression?

If our teachers have all these necessary qualifications, let us apply the final acid test, prescribed by Shakespeare—has he music in himself?, is he moved with concord of sweet sounds? For in the ultimate analysis it will be found that music and spirituality are one and the same, synonymous and indivisible. Music is the language of the Spirit and none can claim to be spiritual who do not understand the language of the spiritual world and the spiritual life.

Every human being who is really spiritual will also be found to have this music within himself. For public safety nature has wisely ordained that most of us will keep it within ourselves for it is given to but few to be able to express the music of their souls audibly. We may not be able to vocalize or to express our feelings instrumentally, but we do know what it means to sing to ourselves within ourselves, to see music as some can, in color and form, in all nature; and, if we have individually attained any definite progress or standing, in everything that we contact.

This does not necessarily mean that we must expect a well developt appreciation and understanding of music before one is entitled to be called "spiritual." It does mean that inwardly, sub-consciously or consciously, one does feel a definite response to rhythm and a sense of stimulated vibration and exaltation consequent upon an appreciation, as Sandivogius expresses it, "of the wonders of God in all natural things."

The deeper science probes into the fenomena of vibration, the nearer it approaches to an actual study of the Divine. To physicists, the relations between the vibrations of sound and light are well known. Sound waves under certain circumstances become luminous. Light waves under certain conditions become not only audible but resonant. At present we only dimly apperceive the the existence of vibratory conditions and states far above and below the ordinary range of sense perception, and when we shall have learned more about them, we will find that sound and light vibrational waves are always both luminous and resonant.

In this sense we can understand why it is that the person with music in his soul is light hearted and we can also understand the reason why many have experienced the greatest spiritual illumination and awakening while under the subtle influence of music, but if the ability to appreciate and respond to it were not present the finest music in the world would have been to no avail.

Another point is hereby brot home to us. If there is such a tangible association or identity between the musical and luminous vibrations and if these vibrations manifest in definite physical and ethical resultants, then we must assume that true spirituality is not only a definite state of mind, but also that it has a very positive physical basis of substance and this substance is none other than the co-ordinated etheric substance which forms the impalpable medium of expression between the seen and unseen worlds.

The proof of this substantive basis of true spirituality is witnessed psychically in the aura of the person definitely striving toward and arriving at a spiritual estate. The shades of violet demonstrate the attainment of the higher type of psycho-intellectual life, but when the extreme of the violet begins to merge into a well defined golden glow, it is indisputable evidence of the attainment of a genuine status of true spirituality, indisputable because it will be attested and corroborated by the daily life of the person showing it.

This may in some cases become so strongly defined as to be visible not only psychically but physically, and so visible has it become in many cases that this golden aureole about the head and shoulders of the individual gave rise to the concept of the halo which we find depicted by artists about the head of persons justly renowned for their spiritual attainments. This we find in stained glass and oil portraiture of persons to whom sainthood is commonly accorded by unanimous assent.

Nowhere can we find better guidance to true spirituality than in the Old and New Scriptures of the Holy Bible which is the one great text book of the Fraternity, a fact attested by our Father Christian Rosencreutz. But we have purposely excluded reference to it so far in this Instruction simply in order to arrive at a scientific understanding of it based, not on Scriptural authority altho that is the highest, but to remove it as far as possible for the moment from the realm of theology and filosofy, to the plane of science and substantive fact.

Spirituality is not the ability to express glittering generalities and meaningless platitudes or mushy sentimentalism. It far more. It is the result of actually living a definite life scientifically planned for the purpose of developing our spiritual natures and above all designed to give full play to the activities of the Threefold Spirit, which in our age of crass materialism are made secondary or subordinate to physical conditions.

There is at the present day a wave of speculative inquiry into spiritual things but on a purely material plane. The man from Missouri says "show me." And in so doing he disqualifies at the start by ignoring the rule that spiritual things must be *spiritually perceived*. The Kingdom of Heaven cannot be taken by storm and the spiritual nature cannot be developt by laboratory methods. It is the Magnum Opus that must be accomplisht by each individual working solely by and for himself in the service of others.

As St. Paul said in 1. Cor. ii, 4, "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 11, "For what man knoweth the things of a man, save the spirit of man which is in him" Even so, the things of God knoweth no man, but the Spirit of God." 13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." "But the natural man, (the unawakened man 'from Missouri') receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned."

To be spiritual it is not necessary for us to go about with our heads figuratively in the clouds, affecting a narrow, repellent, morbid attitude of disapproval of all things essentially human. The "I am holier than thou" or "I thank God I am not as other men are" attitudes, are no evidence at all of any degree of spirituality. The best way to approach the spiritual life is by doing all that we have to do or can do the best we can possibly do it, striving for efficiency in things human while we also keep in mind that all things human are but the crystallized products of spiritual archetypes, and that whatever we build for a transient mortal expression we are also building for a permanent spiritual preservation and that generations yet to come will be guided in large measure by what we are doing today. If we keep the dual nature of all things ever in mind and cherish a desire for true spiritual awakening we may accomplish and attain it even before we are actively conscious of it.

THE CELESTIAL HIERARCHY; or, The Empyrean World
by
Miranda

The subject of this discourse is the realm of the abstract. It is not an easy one to research, being of a non-material nature. We have to rely on experience of mystics as set forth in their writings, as well as in scriptural documents. The subject can very easily take on tinges of fantasy which was amply illustrated when I started delving into it and came upon all kinds of material which gave the impression of being products of a too vivid imagination. Of course, I cannot prove anything I say. I can only give the fruits of my researches. Any statements I make or conclusions I draw, will necessarily be my own and may not be so in fact.

This Discourse on the Celestial or Angelic Hierarchy is in three sections: first, a listing of the divisions in the Angelic Hierarchy; second, descriptions of individual categories as far as I have been able to find in the sources consulted; and third, relationship to the Human Kingdom--that is, just where and how does the Angelic Kingdom tie in with humanity.

Let us consider the Empyrean World, or the World of Emanation, comprised of the three Sephiroth: Kether, Chokmah, and Binah--its nature has always fascinated mystics because of its laws, which, if fully discovered would make life more meaningful. It was thought that this realm is not ruled by change, such as prevails in the World of Orbs, or the World of Formation. One approach to the study of the Empyrean World is to study the Angelic Kingdom, which is about as easy as catching a moonbeam, as the popular song has it.

In considering the three worlds: Empyrean, Orbs, and Formation, we must keep in mind that there is no sharp line of demarcation between worlds--Physical/Etheric, Emotional, Mental/Empyrean. The Empyrean world is not an area somewhere out in the depths of space, jillions of miles away--all three worlds are ever present, interpenetrating one another. Which world we respond to, depends upon our state of consciousness.

The Sepher Yezirah of ancient Hebrews speaks of the Empyrean World, thus: ... "He (meaning God), established the throne of glory, the Seraphim, holy living creatures, angels, and of these He formed His habitation."

Psalm 104, verse 4, says: "Who madeth His angels spirits; his ministers a flaming fire."

Both, the Old and New Testaments of the Bible, abound in references to angels.

We have a catalog breakdown of the Angelic Hierarchy in a compilation of writings ascribed to Dionysius, the Areopagite. Various critics doubt the authorship, and literary analysis shows that it is not the work of one person, but right now we are not considering the pros and cons of Dionysius, and only refer to the catalog, whoever the author or authors may be, to whom we are indebted for information. The dispute is a long-standing one and doubtless will continue.

Anyway, there are nine grades to the Angelic Hierarchy, and the scheme allots three grades to each World. It shows Seraphim, Cherubim, and Thrones in the Empyrean World.

In the World of Orbs, we have Dominions, Virtues, and Powers.

And, in the World of Formation, there are Principalities, Archangels and Angels.

In Dionysius' listing, the categories are called choirs, which constitute the Celestial Hierarchy. There are three choirs, one for each world, and each of the choirs has three divisions as listed above.

The term, Hierarchy, means a scheme of ascending grades of rank and power, which connotes the idea of evolvement. Mystical writings seems to be in agreement on the evolvement idea in connection with the Angelic Kingdom. It seems that the Angelic Kingdom is evolving the same as the Human Kingdom. Both Kingdoms are parallel in a way. But, there is a difference in the manner by which evolvement proceeds. In the Human Kingdom, evolvement is achieved through suffering and limitation. In the Angelic Kingdom, evolvement is through joyousness and service. Evolvement in the Human Kingdom is comparatively rapid and in the Angelic Kingdom it is slower, taking eons upon eons as measured by our time standards. In short, the definition of Hierarchy, itself, denotes a rank or order, each subordinate to the one above it. So much for that.

A few descriptions are available of the various ranks:

Seraphim--Isaiah, Chapter 6, verse 2 in the Bible, says that each Seraphim has 6 wings--with 2 he covers his face, with 2 he covers his feet, and with 2 propels himself. Since the Empyrean World is pure emanation and energy, the "wings" are deduced to be radiations of force and energy. The Law of Attraction, we are told by the mystics, is an attribute of the Empyrean World, therefore it is the vast cohesive force of the universe in operation. Also, it is pure Adoration. And that is the Kingdom of Beings nearest God.

Cherubim--Again Isaiah, as well as Ezekiel, describe them as winged beings that go in pairs. They typify Universal Mind in operation, governing analysis and multiplicity in the universe. They emanate Wisdom, and are the Spirit, the very essence of Truth. Seemingly, Cherubim is a composite being, and according to Ezekiel, symbolize wisdom and justice. Francis Bacon says, "We find as far as credit is to be given to the Celestial Hierarchy of that supposed Dionysius the Senator of Athens, the first place or degree is given to the angels of love...termed Seraphim; the second to the angels of light, termed Cherubim."

Thrones--We go back to Dionysius. Thrones attend to the functions of Rulership on the universal level--it is the Universal Will.

Virtues--These govern mental activities and work closely with Dominions (sometimes called Dominations), the category just below them.

Dominions--In modern language, one would say they are the Angels of supply and demand, in fact the agents of supply and

demand. They take care of the economy of Nature. Plans and orders for unfoldment of manifested life originate in this realm. Research on this class of beings seems to have been quite intensive and extensive by mystics in India. Apparently, Indian mystics did much more in the way of study, as well as recording their findings on this particular category. They call it the Deva Kingdom. But, they do say that these are only one of the great lines of force contained in the Divine Expression.

Powers--These deal with universal laws of cause and effect; they work to transmute evil into good. "Lords of Destiny" they are called. Archangel Michael belongs to this order.

Principalities--These Beings govern areas, nations, governments, inspire leaders and world servers. They are in charge of various religions. Mostly they work along humanitarian and cultural lines. They do not have anything to do with the policies of nations, however. Jacob Boehme in his Mysterium Magnum has a chapter on the Angelic Kingdom, which agrees with Dionysius. He also says that each country has an angel with his legions. Evidently, Boehme refers to Principalities. He says also that there are angels over the four elements of earth, air, fire and water--which corroborates what Indian mystics have recorded.

Archangels--These are the "Staff Officers", as it were. They serve as emissaries or messengers of God.

Angels--These are closest to the physical realm of being. They are supposed to be readily seen with a minimum of clairvoyance. Nearest to us is the Guardian Angel Kingdom. It is said that rarely, but not too much so, a Being of this order gets somehow onto the path of human evolution by desiring faster progress or some other reason and takes on a body, thus continuing evolution as a human. This is the lowest Order in the scheme of the Celestial Hierarchy.

Hebrew tradition, specifically the Zohar, gives no tables of the Angelic Hierarchy. It does speak of great hosts and cohorts, battalions of Guardians. It does specify, however Metatron as the leader of the Celestial Host and his place is immediately beneath the throne of God.

1st Choir

Seraphim
Cherubim
Thrones

2nd Choir

Virtues
Dominions
Powers

3rd Choir

Principalities
Archangels
Angels

In Scriptural writings, we find references to Archangels: Michael, Gabriel, Raphael, and Uriel. The Apocryphal Book of Tobit, Chapter XII, verse 5, quotes Raphael as saying, "I am one of the seven." Apparently, there are seven Archangels in all. Diligent search in the Bible locates only five:

Gabriel--He ministrates comfort and sympathy to man. He is a herald of good tidings, and announced the coming of the Messiah. Mohammedans believe that it was he who dictated the Koran to Mohammed.

Michael--He is said to have special charge of the Israelites as a nation, according to Daniel X, verses 13, 21. He also warred with his angels against the rebellious hosts and drove them forth. He is the cleanser of evil and discord in humans, organizations, and systems. Thus, he is pictured with a flaming sword, a symbol of his function.

Raphael--As mentioned before, the Apocryphal book of Tobit mentions him as traveling with Tobias and advising him. The Apocryphal book of Enoch also mentions him. Hebrew tradition has him in charge of healing. Genesis refers to a book of the generations of Adam. The Zohar explains that this signifies a secret and supreme book, source of all (and that each name mentioned in this book of generations veils some sort of information). This book of Generations was given to Adam by Raphael, who is said to be in charge of the supreme mysteries. He is also the keeper of creative talents, and is supposed to endow worthy individuals with the gift of being able to portray beauty through the arts.

Uriel--According to Hebrews, he is the flame or light of God. He is supposed to be the Supreme Helper, working with the discouraged. He sends renewed inspiration. Also, he works specially with music.

Now, that lists four. What are the other three? In adding Metatron, we have five, which still leaves us short. We need two more to make seven.

Interestingly, Japanese tradition lists seven spirits of happiness:

Benten--music and eloquence (Uriel?)

Bishamon--giver of wealth. (Apparently an angel from the Powers category.)

Daikoku--god of supply and plenty (another angel of the order of Dominions).

Ebisu--connected with fish and water in some way. (This would be a being from the Principalities category.)

Hotei--guardian of children. (Apparently of the Guardian Angel Kingdom.)

Jurojin--bestows longevity. (Probably a being of the Virtues category.)

We are free to make our own comparisons.

Mather in his book on the Kabalah, lists the following: Metatron as ruler over Ratziel, Tsaphkiel, Tzadkiel, Kamael, Michael, Haniel, Raphael, Gabriel, and Sandalphon. This gives us ten--three more than seven.

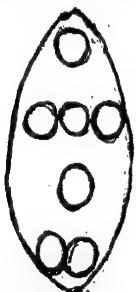
A.E. Waite's The Secret Doctrine of Israel, has an interesting circular chart of the Sephiroth, which gives us this list: Metatron, Ratfiel, Sabtaiel, Thadkiel, Camai, Raphael, Henil, Michael and Gabriel. And this gives us nine. The numbers and names vary. Somewhere there must be an explanation and an agreement.

The various descriptions of angels, which I came across, opened up a scientific line of reasoning. According to the descriptions given, there are indications of streams of force of a terrifically high frequency. Technological speculation on

ultrahigh frequencies opens up trains of thought on the nature, the characteristics, the laws governing operation of microwaves, electronics, nucleonics and make thinking about the Celestial Hierarchy very interesting from a scientific point of view.

It is said that angels emanate colors. This triggers off speculation on photons which are quanta of radiant energy.

The body of an angel seems to be a web of closely interlocking streams of force. This web, or mesh of knots, which in their tens of thousands, are woven together and form in certain localities in the energy body of an angel various focal points of force, of which the most important are seven centers. However, there are many smaller focal points in the body of an angel. Among my notes in my files, I found a diagram showing the location of the seven major focal points of force in an angelic body. I do not remember now where I got this diagram.



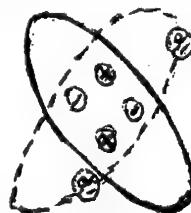
Points of force in an angelic "body"

In any event, Angels' function seems to be that of transmitting spiritual energy, which we call love, in all its aspects. Another name for this energy, is the Law of Attraction. Mystics from time immemorial knew of this energy, termed Law of Attraction.

Science is just discovering it. Although the atomic theory was set forth by Democritus about 400 B.C., it is only within the twentieth century that any intensive and extensive experimentation and study has been applied to this subject, so closely related to the Law of ATTRACTION. When it was discovered that the atom is not the ultimate constituent of matter, the discovery gave only partial answers. We still do not completely understand scientifically what the forces are which hold the nuclear structure together and oppose the electric repulsion forces which otherwise would provoke the dispersion of the protons in the nucleus.



Protons in opposition



Helium

What is the explanation for the fact that protons which repel each other so violently should remain solidly bound in the atomic nucleus? What is this Law of Attraction? It takes billions of volts of electricity to smash a picayune tiny, tiny atom that one cannot even see. This cohesive force which glues together the particles of an atom, this Law of Attraction, we are

told by the mystics, is an attribute of the Empyrean World, and is the vast cohesive force of the universe in operation--also it is the realm of the Angelic Hierarchy.

As far as science is concerned, this Law of Attraction is the highest energy we know of, and yet know nothing about it. How does it work? Is this force by itself, electrical? thermal? magnetic? We know that it is a cohesive force holding the particles of an atom together, but does it undulate in waves? Has it a rotary motion? or a spiral one? In short, what is its nature and what are its attributes and characteristics?

Scientists now are trying to find the answer. They have built particle accelerators in Europe and in America. The accelerator at Stanford University in California is a long, long tube, at least a couple of miles long, in which atoms are accelerated--made to spin faster--to make the particles within them separate so that action and reaction of the particles can be studied. A vacuum has to be created within the tube in order to do this. It was hoped that the Law of Attraction will reveal its secrets. This is the realm within which, the Celestial Hierarchy holds forth, and any discoveries concerning it, will surely be of great interest to mystics.

In making comparisons of the Human with the Angelic Kingdom, we have to find the common denominator, or that element or aspect which both have in common. This seems to be energy. We know that a human being is an electromagnetic force. We have instruments proving electrical frequencies in human beings. Increasingly we are being made aware of our physical bodies as having electrical properties. Much along these lines of research was an outgrowth of the effort to put man into space, possibly on other planets. The human body has never been studied as intensely as it is being studied now. Biophysics has had millions of dollars allotted to it by the government, so that research laboratories and universities are coming up with more and more instruments, magnetic, electronic and microwave, to measure and analyze the way force and energy work with the human mechanism. Increasingly, scientists are verifying what mystics have known for thousands of years. Sometime, somewhere, maybe in the not too distant future, the two lines of inquiry, mystical and scientific, are going to meet and I hope it happens very soon. I would like to see it.

The chemistry of the body seems to be closely linked with the electromagnetic forces generated within us. The depths of the chemical constitution of our human bodies shows that we have a spiral, a screw-like activity in every one of us, and in every one of us it turns the same way. Our bodies contain the right rotary motion of glucose, and the left rotary form of fructose--both making a continuous back and forth spiral. This consideration of the energy and forces in humanity which show itself as being the common denominator existing between the Human and the Angelic Hierarchies, must be the link between the two. But, in the human, it is natural that the chemistry of the body be tied in with the electrical force. We all know that various type crystals are conductors of electricity and both emanate and

receive various forms of energy. Crystals have growth and the crystals in our bodies are microscopic and are sensitive to ultra-high frequencies, higher frequencies even than can be detected by modern instrumentation. The food we eat is, of course, important in the chemistry of our bodies. The chemistry of our bodies manufactures the crystals, and the type of crystal manufactured will determine the type of energy to which we will respond. This is really the story in back of vegetarianism. The finer the ultimate crystal growth, the higher the forms of energy it will respond to.

One thing about this transmission and receiving of energy: electrical, magnetic, nucleonic, microwave, or whatever--it has mathematical laws, like music, and the type of harmony it makes will determine which field in which world, we will contact. And there you have choirs of angels singing. They are not actually singing, it is the vibration of their bodies, harmonic waves--if you will--which translates itself to us as we tune in, as singing. It is their harmonic emanations that sound like music when we attune ourselves to their realms it seems.

Another curious sidelight. We as humans, do not seem to be developing evenly, at least in our sensory perceptions. For instance, some testimonies show that individuals have seen these glorious--in our eyes--beings, and have heard nothing. Others have heard the most beautifully ethereal music not encountered on the face of this earth, yet have seen nothing. Very, very rarely, are there testimonies where both sight and sound were synonymous.

Back to the spiral of energy in the human body, and the relationship between the Sephiroth and the human kingdom. The Hebrew tradition, from which the Christian tradition is drawn, says that this tree, the Sephirothic Tree, the Tree of the Knowledge of Good and Evil, is in every human being and reintegration of Man with God depends upon raising the vibratory rate of the spiral, screw-like flow of energy comprising the tree, until the vibratory rate approximates a harmonious octave with the various choirs of the Angelic Hierarchy. The higher the vibratory rate, the higher the order of the Angelic Kingdom will be contacted.

Jacob Boehme, one of the foremost Christian mystics, said that we cannot see angels with our physical eyes because we do not live in their principle as yet. When he speaks of living in their principle, he means illumined man, infused with the Christ force, Yeheshuah, the pure Love, the force of the Law of Attraction of the Empyrean World. Such a person, infused with such a power, will have the power of the pentagram, both to invoke and to banish. In drawing the Pentagram, he will draw upon the power, the force, the energy of each Sephirah of the Sephirothic Tree inside of himself. Crown, Splendor, Wisdom, Intelligence, Victory, and back to Crown. Naturally, we have as much power as we have Christ force within, no more and no less. If our house is not wired for 220, we cannot have an electric kitchen. Oh, we can run a vacuum cleaner, perk some coffee, run a washing machine--but nothing really big. This is a homely

comparison, but a good illustration.

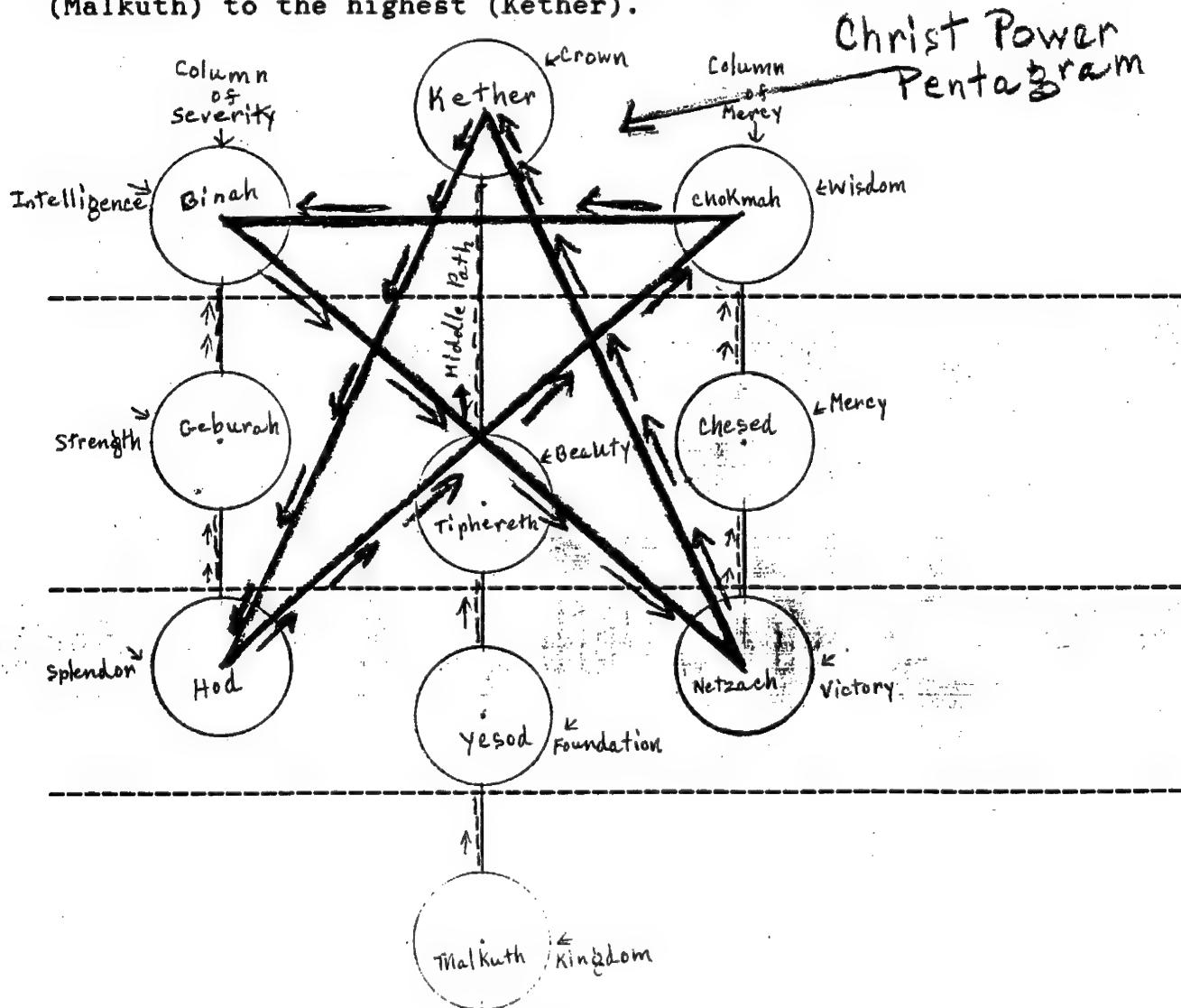
Emanuel Swedenborg, the eminent Swedish mystic, had a great deal to say about his experiences with angels and wrote a lot about them.

William Blake, the 18th century English mystic, wrote freely and with great detail on his seeing angels and hearing them.

Modern writers include Flower Newhouse, whose many volumes on the angelic kingdom have a wonderful charm, and two prominent authors and lecturers in the Theosophical tradition: C. W. Leadbeater and Geoffrey Hodson.

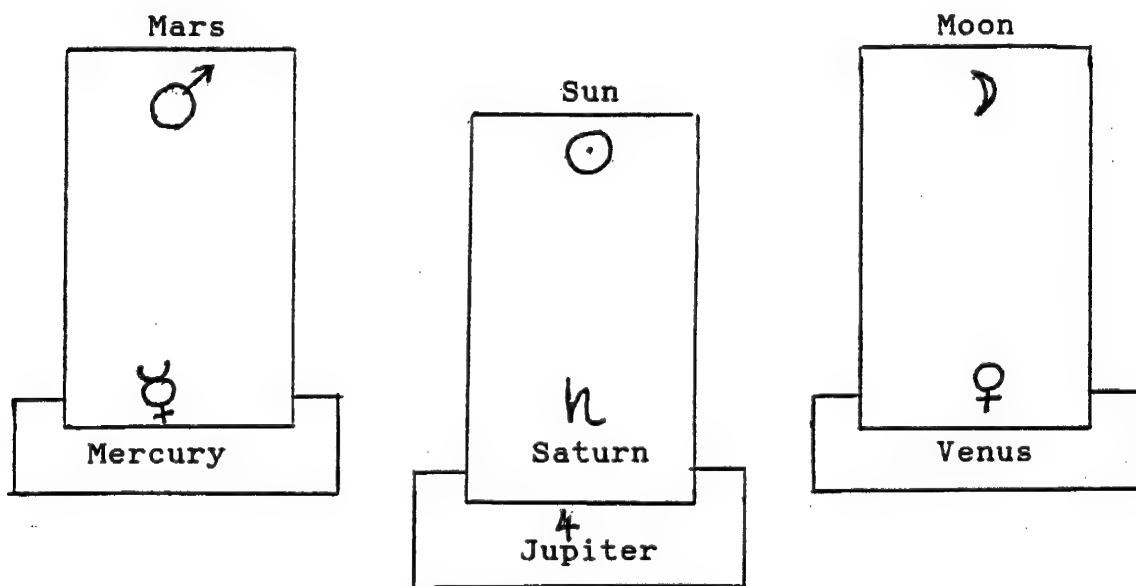
Yes, once one starts looking for material, there snowballs a whole mountain of it, and the problem becomes one of selection rather than scarcity. All of which testifies to the fact that among the teeming millions of humanity, here and there, now and then, an individual has arisen to achieve the experience of contacting some order of beings in the Celestial Hierarchy. These examples, however, of recorded experiences are few and far between. The question arises. Is there a way by which people can achieve the faculty of consciousness within the Inner Realms of Being?

To repeat what is said in the Hebrew tradition, the "lightning path" which touches on all Sephiroth, is a way to this kind of illumination. This path zig zags from the lowest Sephira (Malkuth) to the highest (Kether).



Now, what does this mean in terms of everyday life? The Law of Correspondences: As Above So Below, says that the Sephirothic Tree as it exists in the Universe, repeats itself within us, since we are the Microcosm and the Universe is the Macrocosm. Meditation on each Sephira, right usage of each, elevates the vibratory rate, step by step, until illumination comes. In the Chart of the Pillars, various heavenly bodies are placed. Every orb in space radiates its own characteristic energy which is its signature, as it were. This energy radiating from each orb, is a consciousness, an Intelligence, well nigh incomprehensible to the consciousness of the human mind. Hebrew tradition includes these ensouling principles in the Celestial Hierarchy under the World of Orbs.

Pillars



Man being the microcosm, a universe in miniature, has the corresponding energy within himself and will react through the Law of Attraction to the energy of the various orbs according to the degree of his control and ability to manipulate, through the power of the mind, and will, these corresponding vibrations he has in himself. For instance, if he has achieved mastery over the particular vibrations which are characteristic of the planet Saturn, he is said to have progressed through that particular Sephira and goes on to learn how to master the next. Sephira on the columns are like gateways at the end of the pathways leading from Sephira to Sephira.

Angels of the proper order in the Hierarchy are guardians at the various gateways. The Angels receive the prayers, aspirations and dedications of self to God, and through these Divine Messengers, the prayers and supplications are answered. This type of progress works for the majority of humanity. Progression from Sephira to Sephira in this scheme of evolution,

takes a long, long time.

This was the state of affairs in Hebrew tradition until Jesus came along. Jesus came and upset the Rabbinical apple cart, by disclosing the "Middle Path", the mystic way. The Middle Path, known only to the innermost selected few of the priesthood during Jesus' time, was a most sacred, not to be mentioned, mystery. Jesus proclaimed himself the Wayshower of the Middle Path. He argued to make it public to fishermen, sinners, tax collectors, publicans, and worst of all the Gentiles. The Jewish priesthood was furious, did everything to stop him, and finally had him crucified on other pretexts. They could hardly discuss the Middle Path in public.

This Middle Path, was also known to Buddha, 500 years before Jesus, and he taught it to his disciples.

Man's reintegration with God according to this Middle Mystic Way, gives him direct aid from the Angelic Kingdom and is through the Shekinah. The point to consider here is the place of the Shekinah in the Sephirothic Tree, or the Tree of the Knowledge of Good and Evil, the fruit of which is being eaten by mankind to this day. It is the Middle Pillar, the Middle Path which is between the two pillars familiar to all Masons, Rosicrucians, and Martinists. It extends from Malkuth, to Yesod, to Tiphereth, and up to Kether. This is the Mystic Way, the Way of the Christ Power, the Yeheshuah. This Christ power is so mighty that even Angels and Archangels, all the Thrones, Dominions, and so on up to the Seraphim, bow down before it.

The Shekinah, alone stands free and unhindered, having direct connection with the Throne of the Most High for one who has prepared himself, infused himself with the Christ power, and has chosen the Middle Path. No wonder the Rabbis were furious enough with Jesus to have him killed for letting this mystery be known, for being the Wayshower--this mystery which had been disclosed only to Abraham, Moses, Solomon, and through them to a very select few.

And why should mankind have the choice of this direct approach to God?

According to divinely inspired Scriptures, God created man in His image and that man should be superior to all God's other creations. Man was crowned with celestial crowns and was so endowed that he could rule over six directions of space, or six dimensions if you will; he was perfect in all things. Angels surrounded him and honored him. Man beheld all supreme mysteries and all wisdom--exceeding, over and above, the science of the Angels. In creation, the end in view was that God might manifest Himself and be called by His Divine Name. It is noted that this Name was not revealed to the Angels, which is one instance only that man was in a position of superiority to all other hierarchies of being. This superior position of man in the Paradise state of being, is given as one of the reasons for the War in Heaven and rebellion of some of the cohorts in the Angelic Kingdom. Mankind, the last of God's creations, a Johnny-Come-Lately, was above the Angelic Hierarchy. He was to rule the Angelic Kingdom. Milton's "Paradise Lost" goes into this.

After Man's fall into a coat of skin, or in being clothed with a body of flesh and bone, the Christ power steps in as a means for reintegration and restoration of man to his rightful position as ruler of the Universe, including the Angelic Kingdom, as was intended by God in the first place. And this was Jesus' mission.

Some interesting Gnostic documents published in one volume entitled Pistis Sophia, says that man, illumined man, realizing his full potential, excels the Angelic Kingdom, indeed rules over it. In view of the fact that Christianity says Christ is the King of Angels, this makes sense. The Christ power descended into Jesus at the time of His baptism by John, and showed itself as a dove, and thereafter Jesus was known as Jesus the Christ.

This energy force, the Christ power, is the same energy of which Angel bodies are formed. The same force in man establishes the link between humanity and the Angelic Kingdom. The "Middle Path" leads straight to the Empyrean World. When it is said in Psalm 103, verse 20, "Bless the Lord, ye his angels...", the reference is to those infused with the Christ force, who are God's angels on earth. Indeed, when the Christ power suffuses a human, he becomes visible to the Angelic Hierarchy, and vice versa. Christianity is full of references to angels, which is entirely understandable since the Christ force is the very essence of the Empyrean World.

Sooner or later in esoteric studies, one reference keeps cropping up, and this is the reference to a ladder, which seems to exist between the Human and Angelic Kingdoms. It seems to be a Ladder of Purification for those who come up out of a wholly material way of life. Angels seem to be able to go up and down it at will. Genesis 28, verse 12 says, "And...behold a ladder was set up on the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending on it."

Hebrew tradition, being for the most part engrossed with achieving illumination through going via all the Sephira, rather than the Middle Way, says that man must climb 5 different ladders of 25 degrees to each ladder.

The idea of the ladder denotes a methodical, step by step advancement in purification of self. Like the sweeping out of the Augean Stables by Hercules to make one's body a fit habitation for the Christ power.

This purification process in brief entails the following:

Pure Belief - One Reality of God

Pure Will - Identification of own will with that of God

Pure Word - Words uttered always to be acceptable to God

Pure Behavior - Actions always to be charity, mercy, kindness and forgiveness.

Pure Means of Living - Never defile being by doubtful morality.

Pure Application - Unceasing zeal for higher truths of life

Pure Memory - Permitting only loving, constructive, and Divine to echo in halls of memory.

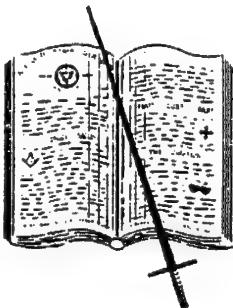
Pure Meditation - Each day contemplate perfections of God's living universe.

*Custodes
Morum
Sacrorum*

I.C.E.S.

International College of Esoteric Studies

Incorporated as a non-profit educational institution devoted to the advancement and mystical enlightenment of Man.



Worthing 31W
Barbados
West Indies

Tuesday evening

Dear Companion

The works of the OTG were started in the English-speaking world under the auspices of the ICES. The OTG is derived from the European Order and it took quite some time to translate the material and evolve it into a workable system that would be viable in today's social environment. After much work, everything is in order and several Commanderies are now operating.

An OTG Commandery is a beautiful and rewarding activity. The Works may easily be operated in one's living room (or spare bed room) and are designed to function with a minimum of red tape. A Commandery is an excellent work to operate even exclusively among the members of one's own household ... it is spiritually unifying and yields effects of the most harmonious kind.

Think about this: a Commandery can be a small unit comprising family members only — or with the inclusion of a few close friends — or you can make it into a large operation with dozens of people, as you please!

We have prepared an 'information package' giving full details of the purpose and programme of the Order. If you have a feel for ritual and ceremonial work we invite you to write and express your interest and ask that we send you the information on how to start a Commandery.

We will be looking forward to hearing from you!

May He who gives us life light your way and lead you to the Glorious Kingdom.

Sincerely & Fraternally
Grand Recorder

CR/sm

FRATERNITAS ROSÆ CRUCIS

Rome London
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No

“THE HOLY GHOST”

“Wherefore he saith in another Psalm, Thou shalt not suffer thine Holy One to see corruption. Acts, xiii, 35.



HE Gnostic Apostle Paul, speaking to the believers at Antioch in Pisidia, had previously refered to the Psalmist King, David. After the utterance which serves us as both text and theme, he continued in explanation;—“For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he, whom God raised again, saw no corruption.”

It is evident, to the exoteric as well as to the esoteric student of Holy Writ, that an obvious virtue and peculiar sanctity attaches to the human concept of the personality and nature of the sublime Principle known, theologically, as the “Holy Ghost.”

In the profanity and vulgarisms of the language of all nations from the earliest times of the Christian Era, we find oaths sworn and curses uttered both in the names of God and of the Master Jesus, but we do not find the name “Holy Ghost” used for similar purposes.

Among those who are inclined to give thought to such subjects we find an almost universal desire to know just what was really meant or implied in the statements found in the Gospels of *Matthew* and *Mark*. In the first, the *xii chapter, 31st and 32nd verses* it is written;—“Wherefore I say unto you. All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this world, neither in the world to come.”

In *Mark iii; 28, 29* it is written.—“Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.”

Now let us analyze, if possible, some of the statements in the Scriptures and see what essential clues may be found that will in some measure assist us to a better understanding of this mystic and mysterious Being or Personality, bearing in mind that all fundamental scriptural statements are to be taken as in the nature of parable and embodying mysteries which it is given to some to understand, but which, to others, it is not given. Our authority for such a statement is contained in the answer made by Jesus to his disciples who asked him—“why speakest thou unto them in parables?” The answer was, “Because it is given unto you (that is, the followers of the Christ Principle) to know the mysteries, but to them (the multitude) it is not given.”

In *Luke iv; 1*, we are informed that Jesus, being FULL of the Holy Ghost, returned from Jordan, and was led by the Spirit into the Wilderness.

In *John vii; 39*, we are advised that this which He spake of the Spirit, which they that believed on him should receive, was to come to pass: for the Holy Ghost WAS NOT YET GIVEN, because that Jesus was not yet glorified.”

Then the Gnostic Apostle Paul states in *Acts i; 8*, “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Judaea, and in Samaria, and unto the uttermost part of the earth.”

In *1 Cor. ii; 13* Paul refers to the ethics taught, saying that they were virtually inspired; “Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; Comparing spiritual things with spiritual.”

And the same Apostle concludes his second epistle to the Corinthians (*2 Cor. xiii, 14*) with the benediction—“The grace of the Lord Jesus Christ, and the love of God, and THE COMMUNION OF THE HOLY GHOST be with you all, Amen.”

In all these quotations certain features stand out with uncompromising prominence and strength and we shall list them as follows:

- 1 Jesus HAD it after his Baptism. (The Holy Ghost)
 - 2 No one else had it for it was NOT YET COME TO THEM.
 - 3 It appears to be an universal Principle, manifesting to the uttermost part of the earth, instead of locally and individually.
 - 4 It conveyed the power of speaking in a higher than man’s wisdom.
 - 5 Altho in the world it can never see corruption.
 - 6 When possest by Jesus he was mentioned as being the Son of Man, i. e., a *human* personage, not Divine.
 - 7 After the death or rather crucifixion of Jesus it was possest by the Sons of Men. (Note the plural)
 - 8 It is refered to as the Comforter, a continuous, real, active Presence.
 - 9 Up to the time of Jesus, it had not been known to the Theologians. After Jesus, it was a Principle come to abide with Humanity forever. (In the sense of the duration of our planet).
 - 10 When once known and recognized it was found to be of such special sanctity that blasphemy against it earned danger of eternal damnation.
- Referring to “*Rosicrucian Fundamentals*,” the chapter devoted to the exegesis of the Father, Son and Holy Ghost, we find these three are listed

as forming the Mundane Trinity, that is, the Trinity of Beings who have attained the Divine Nature, yet pertaining to our planet in particular as having accomplished the evolutionary processes provided for and required of the humanity of our earth. In the exegesis of the Nicene Creed we find that the Son is "begotten" or sent forth of the Father, and the Holy Ghost "proceeds from" the Father and the Son.

Then we find that this begetting and procession is in reality the orderly, sequential series of continuous incarnations of the same Great Being, who, as the highest evolved virgin emanation of the Cosmic Trinity, ABSOLUTE, SUPREME BEING, and SOLAR GOD, has attained Divinity or Godhood.

As the Father, He was the race God of the Hebrews; as the Son, He was the highest Initiate of the Sun Period, the Christos; as the Holy Ghost, He was the highest Initiate of the Moon Period of human evolution.

The homo or human being of today possesses the vehicles he constructed in former periods, viz; the Astral and Etheric, plus the Physical body. He has not discarded the Astral and Etheric simply because he has succeeded in building the Physical, and under the proper conditions of development, he can leave the Physical at will and function in his Astral or Etheric vehicles as he chooses.

In like manner, the Great Initiate of whom we respectfully treat, having built all necessary vehicles and attuned them to his immediate requirements, could function in the one required for a given environment.

When therefore, in due time, it was possible for him to enter visibly upon the scene of mortal manifestation, he found a vehicle of flesh adapted to his requirements in that of the Man—truly the SON of MAN—Jesus; he entered that vehicle in his nature and aspect of the CHRISTOS. But as he was within himself Father, Son and Holy Ghost in one, a true unity, having completed the separate incarnations as such, we can see the truth of the scriptural statement that after his Baptism, Jesus was FULL of the Holy Ghost, and it was this triune Spirit that led him into the Wilderness to accomplish his resistance to temptation and strengthen his spiritual fibre for the work that lay before him.

As the Holy Ghost, as one of the triune aspects of the Great Being incarnating or spiritually obsessing the physical body of Jesus, was, during his active teaching and preaching ministry, *within* that physical body, obviously the Holy Ghost could not have been given to his followers, in other words they could not have been partakers of that Divine Afflatus which was then confined to the ministry of the one Teacher, Leader and Messiah.

After the drama on Golgotha commonly called the Crucifixion, the obsessing or occupying Spirit in triune form, Father, Son and Holy Ghost was released from the physical corpus, and by entering into the earth thru the blood that flowed, could thereafter send its emanations thruout the earth sphere, enfolding all humanity in its auric folds, and specially inspiring to great words and works those receptive spiritually to it. TO THE UTTERMOST PARTS OF THE EARTH; physically and practically possible because it spread itself organically thruout and entirely around the world. The aura of an evolved Spirit extends sometimes to incredible distances, as witness by the remarkable healing power of such beings. And therefore in the case of the Highest of all Human Initiates, one who had at last reached Godhood, it is not only possible but logical to entertain this concept of his comparative omniscience. As the Planetary Spirit of Earth, he must be at least omnipresent in the sphere or domain of his jurisdiction.

Again, those who are receptive thru spiritual aspiration, belief and interior conviction, to the power of the Spirit, will naturally speak while under such afflatus, not with the wisdom of Man but with the Wisdom

of God, as manifested by the degree of Divinity they are individually competent to express, by the assistance and guidance of this tremendous and all-powerful spiritual Source.

Finally, we observe that it was the invariable custom among the members of the first Apostolate and continued by their successors, to impart the Divine blessing in the name of the Triune UNITY, and one particular form of expression in this blessing was the one we have cited, namely, the COMMUNION of the Holy Ghost. Why should this term "Communion" be specially applied to the Holy Ghost?

For this reason: Grace is mentioned in the same way as Love, as being special characteristics of the Father and the Son. Each of those Expressions imparted its own specific emanations and auric influences. But each of them did so as personalities, for the time being individualized, according to their corresponding period of incarnation. "Communion" is given as the particular characteristic of the Holy Ghost, for it indicates that after the crucifixion, the triune UNITY REMAINED organically incorporated in and with Humanity and the world and works of mortals.

So acutely was this realized by the early followers of the Christos, that we find one of the great Churches of Christendom which maintains the early liturgies, rituals and ceremonial customs in all their occult symbolism, still celebrating what is known as the "MASS OF THE HOLY GHOST" in which ceremonial the omniscience and omnipresence of that aspect of the triune UNITY is specifically emphasized.

This brings us to the point of perhaps the greatest importance to humanity as well as the feature of greatest inquiry bordering even on curiosity, namely, Blasphemy against the Holy Ghost. Humanity is assured that sin or blasphemy against either the Father or the Son will be forgiven, but blasphemy against the Holy Ghost will not be forgiven, either in this world or in the world to come. How and why can this be so?

In the light of occult science the answer is comparatively simple. Both the Father and the Son were the more directly personal, individualized Expressions of the triune UNITY. In their character and capacity of highest Initiates of their respective Periods, they had attained to perfect compassion and were and are too far beyond personal emotions, sentiments or prejudices to be influenced by the thoughtless utterances or acts of Humankind.

This is also true regarding the Holy Ghost, so far as the Holy Ghost is considered in its personal aspect. But in considering the Holy Ghost and attempting to fathom its essential mystery, we are going much farther than personal aspects. The Holy Ghost was the last Periodic incarnation of the now triune UNITY and after ceasing to occupy the vehicle of the Ego Jesus, it assumed a far different status than either that of the Father or the Son. While retaining the individuality hard won thru its incalculable journey thru incarnation after incarnation, the Holy Ghost aspect of the triune UNITY after the occupancy of the Jesus vehicle, generalized itself throughout the planet. This is difficult to express in words of the English language. A better word and yet one hardly satisfactory would be to say that the Holy Ghost Principle "diffused" itself throughout and about the planet, just as we say that the Creative Logoi diffused thru specific cosmic planes in their journey to, and manifestation in, creative activity.

In this diffusion, we encounter another characteristic or aspect. We shall discover this characteristic by an analysis of the two words "Holy" and "Ghost." "Holy" aside from the Latin "Sanctus", is derived from the Anglo Saxon word "Halg", meaning "whole" and wholeness was also a synonym for sacredness much in the same sense as we now use the word At-One-Ment or Atonement. Therefore, in a dual sense the word "Holy" means a sacred wholeness. "Ghost" is also from the Saxon "gost" or breath, in the sense of the essence of life.

This gives us the true sense of the term as we shall find it to accord with the scriptural statements, making possible the phenomena ascribed to the activity of this exalted spiritual Principle. After the occupancy of the vehicle of the Ego Jesus, the triune Spirit logically took no body as we understand such a term into the earth. Such would be unthinkable. After the Crucifixion the triune UNITY no longer required specific vehicles for various world planes, but as Pure Spirit, entered into its future habitat. In this sense the name "Ghost" coincides with the academic definition, namely, "a disembodied spirit; the soul or spirit, the undying principle in man; the breath of life."

The Holy Ghost therefore is the sacred wholeness of all three incarnations of the same Great Initiate. It designates the status at which he had arrived. The Holy Ghost was the triune Spirit UNITY disembodied of the vehicle of the Ego Jesus; undying, it was the Holy One who should not suffer corruption, for tho as the Highest Initiate of preceding Periods it had also undergone the respective deaths of the Humanity of those Periods, but would never do so again; as the breath of life it was the essence or vital Principle of the triune Spirit UNITY which thenceforth should pervade the earth planet as its Planetary Spirit.

The entering into its earthly Kingdom was the crucial point of its evolutionary career, the sublime honor of being entrusted with the reward it had earned, the jurisdiction of an entire Planet as a world ruler. Up to this time it had not therefore been given to Humanity and sins against its two former aspects or characters could be forgiven, but after its assumption of complete authority sin against it could not be forgiven because it no longer had the power to forgive.

This seems strange at first thought. But sin, so-called, is usually conceived as being forgiven by the one against whom the sin was committed. The sinner cannot forgive himself. And this is just the status that now exists. As the breath of life it is now the vitalizing Principle, developing the intelligence of Humanity and active as an integral part of that Humanity. With all reverence we may say that the Holy Ghost Principle is now to Humanity, as the yeast is to bread; the quickening leaven. History alone will prove the tremendous advance made by the awakened intelligence of Humanity since the beginning of the Christian Era, the time when the Holy Ghost was given and entered into Humanity.

In its aspects as Father and Son, this Principle could, would, and did forgive sins against it. But in its generalized, diffused aspect as the Holy Ghost it is impossible for it to forgive, for by so doing it would undo all natural laws and havoc and chaos would ensue. The individual human cannot forgive his own sins. The Holy Ghost as the Principle now incarnate in the world's Humanity, as its vitalizing, intelligencing force and power cannot forgive sins against it for the same reason. Sin against the Holy Ghost is sin or outrage committed against one's own inner, higher, better spiritual nature and impulses, sin or outrage against the life principle itself in defiance of the promptings of conscience and all the spiritual safeguards provided by the higher powers for our guidance! The Holy Ghost Principle within us, and against which we commit the outrage or sin, is powerless to forgive for to do so would contravene the laws of compensation and karma, take away from us individual responsibility and moral accountability, all of which it is the purpose of evolution to teach us and develop within us. What is true of the individual is also true in greater measure of Humanity in the mass aggregate. Sin against the Son of Man or *any* Son of man can be forgiven, for in those cases we deal with the Human element exclusively. Sin against the Holy Ghost is Sin against Divinity.

If theologians could but understand this mystery they would realize that no essential difference should exist between Judaism and Christianity, for the Father, Son and Holy Ghost of the Christians is none other than the Unity or Jehovah of the Jews. And just as there has

always existed among the Jews that special reverence for the name of Jehovah, insomuch that among some of the more orthodox they will not pronounce it but substitute *Adonai*, so there has always existed among the Christians a similar reverence for the Holy Ghost, insomuch that the name has not yet found its way into our every day vocabulary, and very often we find the words "Holy Spirit" substituted.

The foregoing statements regarding the diffusion and generalization of the Holy Ghost character of the triune UNITY are emphasized in still another manner. We have spoken of the form of blessing often used as originally set forth by the Apostle Paul. He speaks of the "Communion" of the Holy Ghost. In other forms of blessing notably in use among many Protestant bodies today, we find the term "Fellowship" used synonymously. This word Fellowship expresses the real meaning perhaps better for our immediate purpose, which is, to show the generalization of the Holy Ghost thruout the world's Humanity.

It is noteworthy that in none of the ancient rituals or liturgies of ancient races or religions do we find anything like a benediction of this sort. It was customary for the priests and hierophants of the old world to dismiss the populace who came up to the great Temples at festival or titular seasons to do honor to some particular tutelary Deity, with the favor of the god worship. But nowhere do we find the religious officers commanding the people to the "Fellowship" of any particular God. It is therefore notable that the first instance we do find of such commendation is in reference to the Holy Ghost aspect of the UNITY, AFTER the Crucifixion, when He had taken and assumed his rightful place in the World's Humanity. Thereafter, among millions of that Humanity, we find daily exhortations to specific fellowship, a fellowship that means the unifying brotherhood of Humanity. And such a fellowship has been possible only since the Holy Ghost became the generalized, unifying Principle in and of that Humanity.

This truth has been demonstrated ever since the knowledge of the Holy Ghost was given to men. First, He manifested as the Christos in a Man, designated for the sake of special emphasis as the SON of MAN to controvert the popular idealism which even in the day of the Ego Jesus, was prone to Deify him even tho the idealists did not fully understand his ministry or mission. After the Crucifixion we find the Holy Ghost becomes the special guide, "comforter" and inspiration of the SONS of MEN, emphasizing the truth that He came first thru a Man, in order ultimately to reach and become a part of ALL Men. Had He come as God or a God, it would have been a phase or manifestation of supernaturalism that would have been of little value to Humanity, for it would have provided and establisht a criterion impossible of attainment by any human being, even tho human beings had participated in its inspirational afflatus.

But coming thru a Man, we can understand it if we will, AS MEN, or humans, and if we realize this truth, we shall see that sin or wrong against our own selves or the life that is entrusted to each of us, is the sin against the Holy Ghost,—the "unpardonable sin"—which cannot be forgiven, for we cannot forgive our own selves and each of us is the Temple of the Holy Ghost personally.

For any one of us to so sin against ourselves, is exactly what was mean in the 30th verse of the 3rd chapter of *St. Mark*, where after sounding the warning that sin against the Holy Ghost should not be forgiven, we find the statement in explanation of those who sin against the Holy Ghost,—"Because, they said, He hath an unclean Spirit."

Unclean in this sense and usage does not necessarily mean insanity or the familiar demons or devils of ancient concepts, nor does it mean dementia. Such are logically irresponsible for their acts. Uncleanliness

means a Spirit enmeshed and crystallized in the illusion of desires, passions and materialism and such an unclean spirit is quite apt. to act against its own best good and higher selfhood.

This punishment (by karma) of those who outrage their higher selves or, as we say, sin against the Holy Ghost, is further emphasized by the fate that we, as occult students, know awaits those who commit suicide. Suicide is taking into our own hands that which does not belong to us. We STEAL LIFE when we pilfer or take our own. We may have built the body or vehicles we occupy. We gathered together in the inner worlds the stuff wherewith to mould and fashion the Temple we occupy in the outer or visible world. But, as we say in our requiem rituals, "The Spirit (or Life) shall return to God who gave it." No mortal ever made life. Life makes the mortals. No mortal can take that which he has not made. No mortal owns the tiny speck or modicum of Divine energy actuating him, that we call Life. If he attempts to do so or to inhibit, stop, or prevent it, he STEALS from God and his punishment is sure, and the fate or estate of the suicide in the invisible world is far worse than that which he has attempted to escape. First he has thrust himself into a state unprepared for him and for which he is unprepared. Second, he has unconsciously attempted to thwart his karma by seeking to escape conditions of his own making, without conquering them.

No man can escape his karma. Prior to the coming of the Holy Ghost actually and tangibly among Humanity, karmic laws were administered by the invisible Hierarchs, largely thru repetitive incarnations. Since the coming of the Holy Ghost it is notable that Humanity is apt to find that individual karma often succeeds or follows quickly upon error or the commission of wrong. Our lives are lived more rapidly; we see the results of our acts very often in quick succession to the acts themselves. Effect follows cause more obviously and evidently. This is one of the principal labors of the Holy Ghost among men. The omnipresent activity of this invisible Divine Spirit everywhere manifests in compelling Humanity to see its own errors and administering karmic law and justice. The judge has no choice or power of forgiveness. His duty is to administer the Law. With the Governor or President lies the power of pardon or forgiveness.

The Holy Ghost is the Judge or Magistrate of the Humanity of our Planet. He has no choice or power of forgiveness. His duty is to administer the inexorable Laws of Karma and Compensation. With the Absolute, the Supreme Being and Solar God lies the power of pardon or forgiveness, as exemplified in the quality of Mercy, brot out so symbolically in the Kabala of the Hebrews and in the Degree work of the Rosicrucian Fraternity.

The name Holy Ghost or Holy Spirit is a transliteration of the Greek word *Paraclete*, meaning, not only the Comforter, but an advocate, helper, one called to the aid of another. While as the Judge of Humanity the Holy Ghost has no choice but to administer karmic laws, nevertheless as that same Judge, it has the power of *recommending* Humanity individually and collectively to the Mercy of the Absolute Justice incarnate in Cosmos. Hence it is the Holy Ghost aspect of the triune UNITY that really acts as our Mediator and Advocate, even tho he be at the same time our Judge.

And all of us have need of this Mediation and Intercession, for tho we receive indeed the sentence of our karmic responsibilities and must pay to the uttermost farthing, nevertheless, without Justice tempered by Mercy, annihilation must inevitably overtake us long before our karmic debts could be liquidated. Every day, every moment almost, we are transgressing thru our complicated social and mental structure some law of Nature. Momentarily, by our own selfish or personal desires we are concreting thought forms which, while acting apparently and temporarily to our own immediate benefit, unconsciously to ourselves work another's

deprivation. That we may not know of such conditions does not make us immune to the Law. Ignorance of the Law excuseth no man, was the old Roman Law, a Law which might be said to be of cosmic origin. But we live, the best of us, too much preoccupied with Self.

The mission of the Holy Ghost while that of a Judge, is also that of the Comforter. The commission of a constructive act or work brings with it what we commonly call "the approval of a good conscience." Now conscience is primarily the memory of past pain. The approval of a good conscience therefore is not exactly the reactive incident of past pain but something higher; it is really the approval of the Holy Ghost within us individually. For while the Holy Ghost is quick and strict to reprove, it is equally quick to command and approve.

This is the function of the Comforter. The individual who gives thought to the higher phases of life and is seeking earnestly to overcome the flesh and enter somewhat consciously into the higher spiritual consciousness, is, time after time, overcome with the apparent hopelessness of combating the complex laws of Humanity as they are now interpreted as either right or wrong. It is often difficult to reconcile our individual ideals of right and justice with establisht codes and ethics of morality, and this difficulty discourages us from going forward strenuously in our endeavors. Too often we say,—"what's the use" and feel tempted to relax our efforts and let things take their own course, assuring ourselves that if we do not come out all right in the end it will not be our own fault.

We have of course, the privilege of making such a choice if we choose. Free Will is the inherent attribute of every individual human being. But those who decide to continue in the fight and go forward against all apparent obstacles, setting their thoughts on things above, and regarding as secondary and trivial those things which fall below a definite spiritual status, receive a strength when they least expect it, and come out victorious in the end. Those are they who conquer. Those are they thru whom the Holy Ghost has manifested powerfully. Whether as the skilled musician before the wondrous mechanism of a magnificent pipe organ made by a master builder, or as a backwoodsman swinging his axe among the melodious tones of nature's organ in a cathedral forest, all human beings may attune themselves to the vibrations of the Holy Breath, the Essence of Life, the Vital Principle of Nature known to us as the Holy Ghost, the undying Principle not only of Man but of all Life, the Holy One whom no corruption can ever touch, who was raised up, nevermore to suffer mortal incarnation; who has attained Divinity and Godhood, our Comforter, our Judge, our Mediator, the Divine aspect of our OWN SELVES.
